

CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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MISSIONARY INTELLIGENCE.

From the Baptist Magazine for October.

KARENS.

EXTRACT FROM THE JOURNAL OF MR. INGALLS.

In the autumn of 1838, Mr. Kincaid became de-
sireous to return to his labors at Ava, at the earli-
est favorable period, his place at Mergui was
supplied by Mr. Ingalls, who had been designat-
ed as a permanent occupant of that station.—
Mr. Ingalls arrived at Mergui on the 29th of Oc-
tober, accompanied by three assistants.

Two departments of labor—Zayat conversations—
Baptisms at Kabin.

This station embraces two departments of la-
bor, Karen and Burman. In the Karen depart-
ment a good beginning has been made. There are
two Karen churches, one at Kabin, numbering fifty
members, and another at Thingbong, number-
ing fifteen or twenty. Besides the above, there
are several Christians scattered over the
jungle—germs of future churches—and a number
of good inquirers. This department affords ev-
ery prospect of success.

The Burman department is still lying waste.
Though much preaching has been performed, the
people, with few exceptions are wedded to idols.
Still grace triumphs, and converts are won. We
have one Burman applicant for Baptism, who
gives good evidence of a change of heart, and
some are evidently under the influences of the
Holy Spirit.

Nov. 11, 1838. This is the second Sabbath
spent at Mergui. We have met and have had
our season of worship. Our numbers were few,
none of the inhabitants were present. We have
commenced Burman worship every evening and
on the Sabbath. After the evening service, the
assistants give an account of the labors of the
day.

15. Went this morning to see a lunatic (!)
who had listened to the preaching of the assist-
ants and taken books, and who, it was stated, had
expressed faith in our religion. When we en-
tered his apartment, we found a number of our
tracts nicely adjusted on a little frame work, and
the man in a very serious frame of mind. He
stated that he had believed our religion from the
first, and had rejected the religion of his fathers.
Time will show whether he is serious or not in
his statements.

18. To-day at the zayat had a long debate
with a Mussulman; his parents were from Ara-
bia. He reasoned with candor, and seemed grati-
fied at hearing of a religion which has a Saviour
in it. He took a gospel in Hindostan, and pro-
mised to read it attentively. He has charge of
the Siamese who live in this province. Many
Burmans who collected, had also the privilege of
hearing of the only Saviour from death and hell.

22. Went to the zayat as usual. Among
those who called, was a man intoxicated. When
told of the guilt of intemperance, he threw the
blame at once on the rulers of the land, who farm
out the arrack shops. "If the government,"
said he, "would forbid the use of arrack, no one
would dare to drink." Drunkenness is one of the
principal sins of this city.

24. Early this morning I started for Kabin,
to see the native Christians, who had long been
waiting for a visit from a teacher. About sun-
down, landed from our boat, and started for the
village, distant about two hours' walk. I found
the zayat located in the jungle, with no house in
sight.

25. Early this morning the Karens began to
assemble, and in a short time nearly sixty had
seated themselves before me, about forty of whom
were Christians. To see such an assembly col-
lecting in the forest was truly affecting. Who
could refrain from weeping? At seven, before
breakfast, I preached to them through an inter-
preter, from Eph. 1: 18—"The eyes of your
understanding being enlightened," &c. At 10,
met again for the examination of candidates for
baptism. Five gave good evidence of a change
of heart; the church was unanimous in receiving
them; they were baptized; and the "wilderness
and solitary place was made glad," while
songs of praise ascended to the Most High. In
the evening the Church assembled to commemo-
rate the sufferings of the crucified Saviour.

26. Early in the morning, left for Mergui, as
it was not safe to protract my stay in the jungle
at this season of the year. Reached home about
eight in the evening.

36. To-day at the zayat, many assembled,
and opposed with great bitterness. They charg-
ed me with coming to their country to destroy
their religion. I told them not to be angry, for
if their religion was true, it could not be destroyed,
but if it was false, the sooner it fell, the better.
"Show us your God, and we will believe on him,"
is a continued declaration of the Burmans, re-
minding me of the Psalm, "Wherefore should
the heathen say, where is your God?"

Dec. 1. At the zayat to-day, our assembly
consisted for some time mostly of women. One,
a Mohammedan in sentiment, who took the lead
in debate, said, "that if all her ancestors went to
hell, she could not think of going to heaven
alone." This feeling obtains amongst most of

the heathen. They have great veneration for
their ancestors, and little regard for the undying
soul.

3. An unusual number at the zayats to-day,
and the assistants seem much encouraged; they
have been praying much, for a few days past.

8. For a number of days past the assistants
have given encouraging accounts of their labors.
I am now preparing for the jungle; it cost much
time to procure a boat and fit it up, also, to pre-
pare medicine. The poor natives have no phy-
sician, for soul or body. When taken with dis-
ease, they suppose some evil spirit has entered
into them, and instead of attempting to remove
the disease, they make offerings to the supposed
demon.

9. Sabbath. A number of Karen Christians
have come to spend the Sabbath with us; among
them the Karen chief, baptized by Br. Kincaid.
*Tour on the Tenasserim—Baptisms at Thing-
bong—Kata and other villages.*

21. Just as I had prepared my boat for the
jungle, Br. Mason arrived from Tavoy. He has
come to show me the location of the various vil-
lages scattered over this wilderness, and introduce
me to the native brethren whom he has been the
means of gathering. I feel most grateful for this
act of kindness, especially as it will cost him
some time.

Jan. 4, 1839. Have made an excursion with
Br. Mason up the Tenasserim; was absent ten
days; visited quite a number of villages; per-
formed considerable preaching, and found some
hopeful inquirers. One Karen chief, who has
about twenty houses under him, promised to
serve God, and build a zayat for a school the
next rains. He is a man of good mind, and talks
Burman as well as Karen.

7. To-day started with brethren Mason and
Hancock, to visit the Karen villages, lying be-
tween here and Tavoy, connected with this sta-
tion. On the eighth reached Kabin, and spent
the day with those interesting disciples.

9. Started early in the morning for Thing-
bong. Having three mountains to cross, made
our days walk very wearisome. In the evening,
reached the village in time to have a season of
worship with the Christians.

10. To-day met for the examination of can-
didates for baptism. Three out of five were re-
ceived and baptized in the name of the Holy
Trinity.

11. After a hard day's walk through briars
and jungle reached Kata, a Christian village,
about eight in the evening.

12. This morning I parted with Br'n. Mason
and Hancock, who proceeded to Tavoy, and
commenced my return. I took a new route, to
visit some Burman villages that lie near the coast.
We found several small villages, to the inhabi-
tants of which I preached the gospel. In the
evening reached a village called Meing-mah-myoo,
and here we spent the Sabbath. Many of the
people listened with interest to the message of
mercy. The head man publicly reviled at the
priesthood and the religion of Gaudama. Whether
it was to please me, or from a knowledge of
the hypocrisy of the Burman priests, I know not.
His remarks were true, and gave me an opportu-
nity of preaching Christ crucified.

14. Reached Mergui.
19. This evening Moung Tha Zau, a Bur-
man, of this place, asked for baptism. I found
this man in Maulmain about two months before I
left; his family was then here. At first he op-
posed stoutly the Christian religion, but day after
day continued to listen and investigate. At length
he professed belief in its truth. Since his coming
here, he has constantly attended meetings, and
given good evidence of being a new man.

From the Cincinnati Chronicle. EMPIRE OF MAHOMMEDANISM, AND ITS COMING END.

There is a species of enthusiasm dwelling in
active and imaginative minds, which leads them
into the frequent mistake of imputing vast conse-
quences to the minor events of a drama of which
our limited vision can see but a little part; be-
cause they know, both by nature and revelation,
that the drama must end in an inevitable and sub-
lime catastrophe, to which they are anxiously
looking forward. We see the road or stream in-
terrupted by a sudden turn or abrupt precipice,
and for a moment believe we have come to its end.
The mistake is, however, soon corrected, and we
find that with a little variety in the foliage and
the forms, what has been still continues to be.

We would not commit this error in reference
to the late events connected with the Turkish
Empire; but it must be admitted, they are not
unimportant details in a series of movements
which manifestly tend to the complete overthrow
at no very distant period, of one of the most ex-
tensive, corrupting, and complete delusions, un-
der which human nature ever labored. The signs
of its coming destruction, even under the
severe and every day calculations of the political
economist, cannot be mistaken. They are plain-
ly written in the commercial, as well as the moral
laws of the world. It may be interesting to
review, for a moment, the past and present as-
pects of *Mahomedanism*.

After three centuries of contest, aided by
power, ancient prejudices, persecutions, and the
dark terror of superstition, mere Paganism was
found insufficient to resist the simple truth of
Christianity. It broke down and seemed inca-
pable of defending its earthen ramparts against
the waves of the new religion. In the fourth
century, Christianity was solemnly adopted at
Constantinople, and made the prevalent religion
of the many provinces and peoples which still
remained under the dominion of the Emperors.
No more Pagan conquerors, however brilliant,
zealous, or successful, could probably have raised
an enduring barrier between the Christian
church and its further triumphs over Pagan na-
tions.

At this period arose a delusion which united
some of the most powerful and acknowledged
truths with some of the most tempting and false

corruptions of human nature; the more danger-
ous and delusive because the more agreeable,
consonant, and in some respects reasonable to
the animal desires and erring intellect of human-
ity. The truth was embraced, and the corrup-
tion, unsuspected, with it. This was the *rampart*
which, in the course of Providence, was raised
up between the Church and the tottering king-
doms of Paganism.

In the sixth century, but a little more than a
century after Christianity had been firmly estab-
lished in the Roman Empire of the East, the
False Prophet of Arabia arose, and like the nat-
ural phenomenon of a second or false Sun, threw
a broad and magnificent, yet lurid light, over a
large portion of the human race. Born of a
high family, yet poor; uneducated, yet of the
highest intelligence; ardent and voluptuous,
living in the sobriety of an anchorite; passion-
ately fond of women, and allowed polygamy by
law, yet living for twenty-four years the faithful
husband of one wife; unable to read, yet filled
with the knowledge of the glowing poetry of
Arabia; fond of contemplation, yet most ener-
getic in action; the son and grandson of the
priest of idolatry, yet seeking God, neither in
idols, nor images, nor emblems, but after the soli-
tary contemplations of many years, announcing
him as one Eternal Spirit, omnipresent and be-
neficent; in person the handsomest of his tribe;
in intellect most powerful, in tongue most elo-
quent—*MAHOMET* stood forth himself one of the
most remarkable men whom history has ever re-
corded. To Paganism, he might fairly be con-
sidered a Reformer; but to Truth, a corrupter,
and to Christianity, emphatically "the False
Prophet."

The SAVIOUR had said to his disciples, that
in after times "false prophets would come, who,
if possible, would deceive the very elect." But
if this referred merely to the circumstances attend-
ing the destruction of Jerusalem it could not be so
with the passages in the Revelation of St. John,
who speaks of "the False Prophet," as one of the
beings from whose mouth the "unclean spirits"
came, which spirits are defined as "the spirits of
devils, working miracles, which go forth unto the
kings of the earth, and of the whole world." The
object of their going was to gather them to the
last great battle on earth, prior to the destruc-
tion of the great enemies of Christianity, and
its complete prevalence throughout the
world. "The False Prophet" was one of these
great enemies. The allusion to the empire of
Mahomedanism seems to be made very direct
by the Sixth Angel's pouring "his vial on the
great river Euphrates," after which "the unclean
spirits" went forth. The Euphrates, it is well
known, is the very centre of the Mahomedan
power. To the North, at its head, lay Turkey;
at the East Persia; at the West Arabia, Syria,
and Egypt. This is the land of Mahomedanism,
where its delusions held undisputed empire,
and whence, if Mahomet be supposed the "False
Prophet," its "unclean spirit" would go forth. It
did go; and it literally gathered "the kings of
the earth" to the battle.

Mahomet, armed with the high qualifications
of the poet, orator, statesman, and warrior; plea-
sant in person, sober in life, and announcing,
with much falsehood, vast truths, went forth to
a rapid conquest over the feeble nations who pos-
sessed none of the fiery energy and glowing elo-
quence of the Arabian Reformer.

He first proselytes his own family; he appoints
the vizier of his empire when he had yet only
twenty followers; he assaults idolatry in its own
temple; he stands a siege in his own house; doomed
to death, he flies from Mecca to Medina, and
commences his military Kingdom. The Arabs
went over to his banner, Mecca surrendered, and
Arabia became his. If the rapid conquests of
Mahomet himself were surprising, those of his
successors were not less so. His two succes-
sors, Abubeker and Omar, in twelve years attack-
ed Persia and the Roman Empire of the East.—
In this time they subjugated Syria, Persia, Egypt;
they reduced thirty-six thousand cities, towns,
and castles; destroyed four thousand temples,
and built fourteen hundred Mosques, dedicated to
Mahomed. They conquered all known Africa,
as Moors they descended upon Spain, and estab-
lished the magnificent court of Cordova. "The
victorious standard of the crescent was raised on
the cold mountains of Tartary, and the burning
sands of Ethiopia." On Mount Lebanon, and
by the waters of Babylon; under the Pyramids
of Egypt, and to Mozambique and Madagascar,
the standard sheet of Mahomed was unfurled.

Under the auspices of the Ambassadors, and in
Bagdad on the Tigris, they were destined to sus-
tain the cause of Civilization. While Europe
had not emerged from the shades of barbarism,
the court of the Arabian princes was glowing
with the glory of art and refinement, eloquence,
poetry and science.

Mahomet had taught a weak and effeminate
people the great arts of *thinking* and of *acting*.
The effect was like fire to their intellects. They
studied medicine: they communicated, if they
did not originate Algebra; they cultivated a taste
for song and romance. Much of this stream of
literary taste and cultivated refinement flowed
out upon Europe, and stimulated, if it did not
create, the revival of learning.

Such in a short space of time was the progress
and the vast results of Mahomedanism. Of
this empire, the Turkish Dominion was but a
part. The Turks were originally a Tartar tribe,
which first appeared in history as independent,
under their chief Othman, who assumed the title
of *Sultan*. They commenced their career from
the Euphrates towards the Danube. They took
possession of Syria, Egypt, Servia, Greece, Cy-
prus, Rhodes, and finally, in 1453, Mahomet the
third took Constantinople, and established the
Sultanate on the throne of Justinian. Hence-
forward the Turk "encamped in Europe." They
attacked Venice, they besieged Vienna; but
when, in 1683, the siege of Vienna was raised by
Sobieski of Poland, the power of the crescent
waned, and its conquests ceased. Ever after,

it maintained doubtful conflicts with Austria and
Russia. Its great province, Egypt, was overrun
by Napoleon, and Constantinople itself spared
only because he looked to other objects.

In a recent day, it has been saved from deca-
dence by the Russians, only by tribute and com-
promise. Greece was wrested from it to make
a province of the Allied Powers. Its great vas-
sal, Egypt, defied its authority; and finally, its
Army has been destroyed, by that vassal, on the
banks of the Euphrates, in the very centre of the
Mahomedan dominion. Constantinople stands
only through fear of France and England;—In
one word, the Turkish Empire has ceased to ex-
ist as a power, or a dominion. Any present for-
mation of its government must be regarded as a
mere patching up, for purposes of temporary com-
promise. Weak, divided, effeminate, and cor-
rupt, the Turkish realm is now a mere carcass
for the eagles to prey upon. And they are al-
ready gathered for their prey. Russia, with her
vast Tartar population, and her ambitious mon-
archs, has long looked with eager eyes upon the
decaying empire of Mahomet. The northern le-
gions have already approached Constantinople,
and were stopped by fear of the fleets of England,
and the armies of France. The latter powers
must, to check the advancing force of Russia,
either take possession of the Turkish capital, or
place it by common consent, in the hands of a
third party, who should hold it, like the weak
King of Greece, for their benefit. Should the
throne of the Ottomans be given, by compromise,
to the Pacha of Egypt, it would seem to unite the
Turkish empire, but in reality, would neither
change its position or its weakness. The *princi-
ple* by which it rose, is dead; and it stands paral-
ized and tottering, ready to yield up its life to the
active attacks of Christianity. The day is as-
suredly not very distant, when, from political
causes, if from no other, the banner of Christian-
ity will wave, as in days of old, over the towers
and temples of Byzantium, Damascus, and Jeru-
salem. Let us recur, for one moment, to the
principles upon which Mahomedanism rose, in
its rapid career, and the means by which it is now
as rapidly falling.

The change which Mahomet effected in the
government of nations, was not greater than that
which he effected in the *minds of the people*.—
From sloth and weakness, he aroused them to the
one grand idea of *gaining the joys of Paradise*
by the conquest of earth; *defying the dangers of*
death, by an assurance of an unalterable decree of
Fate, which human action could not change.

To such a creed was added the spoils of victo-
ry: for while Mahomet and Omar sought no-
thing for themselves, they stinted no one in the
plunder of the enemy or the pensions of Govern-
ment; while to all there was added the pro-
phecy of complete success, and the claim to di-
rect, by the authority of inspiration, the prayers
of the people. Mussulmen, then, were moved by
one passion and one thought, the triumph of IS-
LAMISM. "The sword," said Mahomet, "is the
key of Heaven and Hell; a drop of blood shed in
the cause of God—a night passed under arms in
his behalf will be of more avail hereafter, to the
faithful, than two months of fasting and prayer.
To whomsoever falls in battle, his sins shall be
forgiven. At the day of judgement, his wounds
will shine with the splendor of vermilion; they
will emit a fragrance of musk and ambergris;
and the wings of angels and cherubims shall be
substituted for the limbs he may have lost."—
Such was the spirit which Mahomet poured into
his people, and with undoubting faith, they march-
ed on to secure both the spoils of earth, and the
joys of heaven.

To the energy of *Faith*, was joined the fortitude
of *Fatalism*. These principles kindled the zeal
and nerved the power of the Mahomedan; till
his faith in after ages was cooled by defeat,
and his fatalism had, by its own acts, cut him off
from the means of improvement.

In the very principles of Mohammedan success
were contained the seeds of ultimate destruction.
The principle of *Conquest by arms*, carries
with it necessarily, that of *despotism* and *slavery*.
Accordingly, the government of Turkey has pre-
sented nothing but unmitigated despotism on one
hand, and the prevalence of domestic slavery on
the other. These things of themselves, enervate
the people, corrupt the government, and destroy
all the elastic energy of the free mind.

But the Mahomedan asserted another princi-
ple, which, persisted in, must ultimately destroy
any dominion.

"There is but one law, and that law forbids
all communication with infidels." This princi-
ple isolated them from all the improvements made
in the civilization of mankind, while they them-
selves being the mere creatures in their faith of
Destiny, would of course make none. History
records the effects of this. While the Turk
stood upon a level with the rest of Europe, in
Arts and Arms his Faith enabled him to conquer,
but when he fell behind the others in the art
and discipline of war, he ceased his progress, and
rapidly fell into decay.

The Reformation effected these improvements
for the Christian; but left the Turk on the level
of the dark Ages. The Destiny of the Janizary,
had to yield to the science of Tactics, and the
power of Artillery. Under the walls of Vienna,
Sobieski turned back the ranks of the Mussel-
men; and the crescent continued to wane before
the skill of Eugene. Since then, Turkey has
continued an independent nation rather by per-
mission than by power.

If we look for a moment at the map of the
world, we find the dominion of the Turk lying in
the very centre of ancient civilization, and occu-
pying in every point of view, the most important
position any government could hold. It com-
mands the Euphrates, a great highway, the pos-
session of which by England, would save two
thirds or ten thousand miles of the voyage to In-
dia, and would bring India, and the Indian Ocean
in contact with England, her arts and her institu-
tions. It commands the junction of the Black and
Mediterranean Seas. It dwells on the Holy

Land, where is Jerusalem, and Mount Lebanon,
and the tombs of the prophets. It occupies all
the seats of ancient glory, where commerce, and
art, and power once put forth their splendor,
now only known by the most melancholy of ru-
ins. Over this most important, once lovely, and
still interesting land, the Turk has reigned, at
times, in brilliant display, but always in solitary
isolation; a rampart between the Christian and
the Pagan.

That rampart is, plainly, about to be removed.
The tottering wall cannot support itself. Com-
merce undermines it. Power assaults it. Ambition
has determined on its destruction, and the
signs of the times indicate that a new conflict is,
at no distant period, to arise on the plains of the
ancient world, and in the heart of the olden em-
pires. "The False Prophet," will soon cease to
hold his flaming sword between Christianity and
Paganism. Truth, must again come in direct
conflict with FALSEHOOD, and may it not be,
that from America westward, and from Europe
eastward, the streams of the new civilization will
meet in the early garden of the world, to water,
to reclaim, and restore it to more than its origi-
nal beauty?

From the Baptist Advocate.

COMMUNICATION OF MR. BRIGHAM FOR THE N. Y.
OBSERVER, AND OTHER PAPERS, HEADED
"BAPTIST BIBLE SOCIETY."
(CONTINUED.)

In our last, we explained the principle of irre-
sponsibility, which is the basis of the proceedings
of the American Bible Society, as advocated by
their Corresponding Secretary. In accordance
with this, is the course pursued by the British
and Foreign Bible Society, as exhibited in the
letter from our friends in England published in
the last Advocate. The following quotation is in
point:

"Our protest against the proceedings of the British
and Foreign Bible Society, in refusing to aid the Hen-
gali and other versions of the New Testament, execut-
ed by Baptist missionaries, and which protest was
signed by 544 Baptist ministers, has received only a
cold formal reply, containing a refusal to re-open the
question. The Rev. J. H. Hinton's letter to Lord
Bessley, president of the Bible Society, remains un-
answered. Meanwhile the society continues to cir-
culate versions of the New Testament, unfaithful in
regard to the words relating to baptism, and our
Fedo-baptist brethren have thus an opportunity of
propagating their peculiar views, under the auspices,
and at the expense of an institution which, of all
others, ought to be free from the imputation of secta-
rianism. By transferring the words relating to bap-
tism, instead of translating them, and by this means
introducing new words into the languages of the
heathen, to which a definite meaning is attached by
their well known practice, they do in effect inculcate
that those words really contain the idea of sprink-
ling, an assertion which we believe they would not
be bold enough to make, were they compelled to
translate them. The practice of transferring instead
of translating, as it is now insisted on by the Bible
Society, becomes, therefore, an authorized mode of
propagating error. It is obvious, also, that the same
principle may be adopted in other instances, to the
manifest detriment of faithfulness and truth."

Thus are seen two cognate institutions, setting
at defiance the plainest principles of equity, and
at the same time professing, by their conduct,
that they do not hold themselves sufficiently ac-
countable to opinion, even to attempt a vindication
of their proceedings. We need not here repeat
the oft-quoted sentence of Mr. Brigham's letter,
in which he publicly assures us, that such a
course, according to his views, will be persevered
in by the American Board. Intimately connect-
ed with this, is the other principle to which we
have alluded, of concealing, in their publications,
several facts which have such an important bear-
ing upon the questions at issue, as almost to in-
clude, in lawyer's phraseology, the gist of the
controversy. Neither the reports of the British
and Foreign Bible Society, nor those of the Amer-
ican Bible Society, including all the publications
of the Corresponding Secretary, give such an in-
sight into the history of the affair, and the true
state of the question, that one, who read only
those documents, would be better prepared to de-
cide correctly upon them, than a merchant upon
the state of his accounts, who looked only at the
credit side of his books. This principle of con-
cealment may answer a temporary purpose, but
the ultimate consequence must be the loss of that
reputation for candor and openness, which ought
to be the only defensive armor of a religious and
benevolent institution.

We shall not dwell upon the principle of de-
ceit, which seems to be the necessary concomi-
tant of the last mentioned. We do not believe the
members of the board of the American Bible So-
ciety capable of the *intention* to deceive. But
the partial statements, which they have made,
certainly have deceived many, as in numerous in-
stances, we have had occasion personally to re-
mark. We here dismiss Mr. Brigham's commu-
nication, not because we have exhausted the
subjects which it contains, but because we are
afraid of exhausting the patience of some of our
readers, who would prefer examining for them-
selves, and comparing the statements of the Sec-
retary with the facts, which we have at different
times brought before their observation.

While thus temporarily dismissing this matter,
we consider it a duty to call attention to the dis-
crepancy between the views and proceedings of
our Pado-baptist friends. Few, if any, among
them have ever been found so hardy as to deny
that "immerse" is a legitimate meaning of *Bap-
tizo*. Many of their best and ablest writers have
candidly acknowledged, that this is the proper
and *only* legitimate signification of the word.—
The majority of those, with whom we have been
acquainted, when pressed upon the point of duty,
relieve themselves by cherishing the opinion, that
baptism is non-essential, as they have been pleas-
ed to call it, and, therefore the mode of its admin-
istration cannot be important. Even the Chris-
tian Intelligencer, which, we believe, yields to no
paper in the Union in editorial ability, seriously
charges our denomination with an "esprit du
corps," or party spirit, in paying so high regard
as we do, to the ordinance and the mode of its
administration. And yet with all this expressed

indifference to the subject, professors of the pure doctrines of Christianity exhibit before the world the melancholy spectacle of the two greatest religious and benevolent institutions in Christendom, arraying themselves against our denomination, cutting us off from participation in our common funds, declining investigation, defying opinion, concealing facts, deceiving the public by inadequate representations, permitting one of their secretaries to traduce our agent, and to stigmatize our translations as "Baptist Bibles," and our support of them as "a strange working of benevolence," because we have translated *Baptizo*, immerse!

This is the stumbling block. Many of them hesitate not to acknowledge that we are right, but they add, "the mode is unimportant." Let us, however, make our translations right, and then it is all-important. They cry out for *Christian union*. They are warm for "the things that make for peace." They wish small points on both sides to be conceded, and the non-essentials to be disregarded. But, let us once translate correctly, and they are willing to shatter the very pillars of Christian union, and prostrate the whole temple of peace, in driving the Baptists from among them.

REVIVALS.

From the Banner and Pioneer.

REVIVAL AT HAWESVILLE, KY.—In most of the churches along the Ohio, between Louisville and Green river, there have been precious revivals of religion during the past summer. At Hawesville there is now a work of grace in progress. Great anxiety is manifested by the inhabitants generally, relative to their eternal interests; and it is indeed as delightful as it is singular, to see the recent converts from Cloverport and Owensboro', and other surrounding churches, meeting here, earnestly laboring for the salvation of those with whom, a few weeks since, they would have delighted to meet in the race-field, at the card-table, and in the ball-room. O, how sweetly the accents of prayer, the notes of praise, and the words of religious exhortation, sound, coming from lips that but recently were uttering oaths of blasphemy and songs of revelry. These sanctified sounds we often hear in this section of country, for the young converts mostly engage promptly in religious exercises.

We spent four days in Hawesville, and Br. J. E. Stone baptized twenty-three on Lord's day, 22d ult. When we left there were some fifty anxious souls who publicly manifested their desire to secure the forgiveness and favor of an offended God.

Br. S. E. Stone writes from Hawesville, under date of the 27th:—

"I once more drop you these lines to give you a further account of the wonderful work of divine grace in this place. Br. J. L. Burrows gave you the account up to last Lord's day, when I baptized 23. Br. Burrows could stay with us no longer on account of his appointments. Brethren James H. Brown and Samuel Anderson were with us until yesterday. On last Monday I baptized 2, and yesterday brother Anderson and myself baptized 20—making, in all, baptized since the protracted meeting commenced, 45; and 5 more received and not yet baptized. We can say the Lord has done great things for us, whereof we are glad."—*Id.*

REVIVAL AT GILEAD, IA.—Brs. Brown, Anderson and Blanchard have been laboring with great success at Gilead church, in Indiana, opposite Cloverport. The influence of the recent extensive revival at Cloverport has been felt through the surrounding country, and in every part the harvest is ripe for the sickle of the reaper. Oh, for more laborers! After a few days' labor at Gilead, forty were baptized, and the number of those who avowed their desire and determination to seek and serve the Saviour was constantly increasing. The prospect for a much greater increase is highly flattering.

BAPTISMS.—We are happy to learn that more than twenty persons have recently been baptized at Three Rivers, Mass., by Elder Powell, and as many as seven by the Methodist Minister. Thirty or more are believed to have been "born again" in that village within a few weeks, and the work is still in progress.—*Christian Reflector.*

From the Raleigh Recorder and Watchman.
Hicks Town, Fla. 5th Sept. 1839.

Mr. Editor, It may not be entirely uninteresting to some of your readers, to learn the way we do things away in the far off Sunny South. It is known to you that Florida, though rich in her own resources, has long been bleeding at every pore. War with its long train of vices, its drunkenness and consequent unutterable obscenity and licentiousness, has prostrated in its disastrous march every thing holy in religion, exalted in intellect, pure in virtue, and amiable in the social affections. Yet in the midst of all this calamity, and general destitution of pious or moral feeling, the citizens have waked up, and the Christian has put his shoulder to the wheel, and cried aloud to Jupiter for aid, and we are happy to know, that in our country the ball of revolution is in rapid motion. A religious meeting of ten days continuance, was held at our Court-House during the past month, at which a goodly number professed to have felt Jesus Christ precious to their souls, and have taken up their crosses. One individual gave more than common evidence of a change of heart. He was a retailer of ardent spirits to a very considerable extent, and on being convinced of his error proposed to abandon the traffic. The congregation was called on to indemnify him for his loss in pouring out his spirits, to which they very promptly responded. A committee was appointed to assess the value, which amounted to ninety-one dollars, and the congregation joined in solemn procession to the bar-room, and there was exhibited the novel spectacle of ninety-one dollars worth of liquors poured out as a generous libation to our old mother earth, but the sober old dame, as if already disgusted at the excess of her children, refused most positively to receive the profane civility; and it was not until after her bosom had been variously perforated, that she could be induced to take up the poisonous draught. This is the way Mr. Editor that we do the things here, where the yell of the Sem-

inoles is hardly hushed in silence!! We would say to those enjoying more advantages, "go and do likewise."

A WORTHY EXAMPLE.—Brother Luther Palmer, of Ohio, communicates to our Foreign Mission Society, his proposed consecration of his estate, together with himself, to the cause of Missions. From this motive he offers for sale his farm, advertised in late numbers of this paper.—Brother Seth C. Parker, who has also written us on this subject, says, the property of brother Palmer is estimated at a value of *five thousand dollars*. Brother Palmer's heart and mind is, to have his property appropriated to the establishment of a printing press in India, in connection with our Foreign Mission, and to devote himself personally to the cause, in such a manner as may appear most advisable.

Consecration like this, is the spirit of true Christianity; the spirit of Apostolic times; the spirit of the Millennium, that is to come; and the spirit that must characterize professed disciples of the Lord Jesus extensively before the kingdoms of this world become the kingdoms of Christ. Who, of the many others of our brethren who hold in keeping much of their Lord's goods, will render to him his own, in consecrating them freely to his service in the way brother Palmer has done? Who of them will?—*Morning Star.*

From the Quarterly Paper of the American and Foreign Bible Society.

Extract of a Letter to the Corresponding Secretary.
HAMBURG, JUNE 4, 1839.

Dear Brother—You will I fear be displeased to hear, that the New Testament, for which you sent \$2000 is not yet printed; the reason for this I will however explain, and I hope, satisfy you and the Board. My long absence from Hamburg, and afterwards the considerable portion of my time required for other works already put to press: the Memoirs of Mrs. Judson, Huldane's Exposition of the Romans, &c. made it impossible to commence the printing of the Testament, as I invariably read the proof-sheets myself.—The work is, however, now in a state of forwardness, and will be completed in the course of the summer.

The sale and distribution of the octavo Bible, to which the American and Foreign Bible Society gave such a noble grant, is encouraging; 1624 copies have already left the depot, and my brethren embrace every opportunity of introducing the pure Scriptures, to which the most formidable opposition is made by the clergy;—one of them called these Bibles, the Bible of the Sect. Several hundred copies of the octavo Bible, have been sent to brother Lehmann, at Berlin, who fully advocates the circulation of pure Scriptures, and who, in connexion with a number of young artists, is engaged in supplying the poor with the word of God.

The general features of the mission are most encouraging, but I am so unwell to-day, and it is so late an hour in the evening, that I shall leave the letter to Dr. B. open for your perusal. Your heart I am sure will leap with joy when I still add, that brother Hobner left this morning for Rühnen and Jutland. From these parts we have had encouraging accounts, from which it appears, that several hundred sinners have been converted to the Lord Jesus, through the instrumentality of several farmers, who were raised up by the Lord to preach the Gospel. Pray for us Dear Brother that we may also succeed in Denmark. All things are possible with him whom we serve. I am anxious to hear how the American and Foreign Bible Society succeeds. Please write me soon, and do not forget to pray for your weak but happy brother.

In the best of bonds,
Your affectionate brother,
J. G. ONCKEN.

God be praised for the many strippings I have met with. It is good that I have been supplanted, despised, censured, maligned, judged by and separated from my nearest and dearest friends. By this I have found the faithfulness of Him who is the best of friends.—*Whitefield.*

The history of all the great characters of the Bible is summed up in this one sentence; they acquainted themselves with God and acquiesced in his will in all things.

COMMUNICATIONS.

For the Christian Secretary.
NATURAL HISTORY.
NO. 6.

In my last, while endeavoring to show that the American Indians were originally descendants from Asiatic Tartars, I had only room to refer to Pennant in regard to the custom of *scalping* and *torturing* their prisoners as practised by the Northern Asiatics. He remarks that "the Scythians carried about them at all times this savage mark of triumph; they cut a circle round the neck, and stripped off the skin as they would that of an ox."

I would observe that this mode of scalping the whole head, is not generally practised by the American Indians, but the Seminoles in Florida not unfrequently scalp their victims precisely as above described. A Mrs. Jones, now living, who was thus scalped while I was at the South, and only about ten miles from my residence, recollects perfectly the Indian's putting his foot upon her neck to hold her down, while he thus tore off her whole scalp, previously cutting around the whole head, and skinning most of it with a knife; he at the same time supposing that he had previously killed her.

A little image found among the Kalmucks, of a Tartarian deity mounted on a horse, and sitting on a human skin, with scalp pendant from the breast, fully illustrates the custom of the Scythian progenitors, as described by Herodotus. All the tribes of savages in our country practice scalping. A race of the Scythians were styled *anthropophagi*, that is, man-eaters. Many travellers assure us that the inhabitants of Nootka Sound feed on human flesh, as well as many other savage tribes in our country.

The Scythians were said on certain occasions to transform themselves into wolves, and other wild beasts; and then again to resume the human shape. The Indians of our country practice dressing themselves in buffalo skins, and

those of other wild animals, with the heads fitted to their own, in order to decoy and circumvent the animals they wish to destroy. The march of the people of Kamtschatka is said to be never abreast, but one after the other in the same track. So in like manner do our Indians. I might also mention the marking their faces indelibly—their birch bark canoes and oars broad at both ends—their manner of burying their dead under large tumuli or mounds, all of which are common to the inhabitants of Tungusi in Siberia, and our Indians.

Nothing can be clearer than the fact, that the red man of America, and the inhabitants of the eastern continent, had one common origin, evincing thus far the scripture account as given by Moses to be correct.

But to return to the best author on *Mastology*, or class *Mammalia*, as no work in this country on this subject is before that of Prof. J. D. Godman, M. D. already mentioned, I would remark that he describes 78 species of quadrupeds, and 19 species of warm blooded animals that inhabit the waters. Such as the Seal, six species; the Walrus, Lymartin, the Steller, the Porpoise or Dolphin, three species; all of this class, and all belonging to this country. He says (in the preface, page 11.) "In relation to the animals described in this work, it has been our constant aim to give none but such as certainly belong to this country, being much more desirous of presenting a faithful account of those known to inhabit it, than to produce an imposing catalogue of 'new species.'" In the third volume is a complete synopsis of the Mammalia inhabiting this country, drawn up by Prince Charles L. Bonaparte, author of a splendid work on the ornithology of the U. S. as a supplement to Wilson's admirable production on that subject. The work of Dr. G. contains plates of nearly all the species, besides those of many *organic remains*, very well executed, which greatly enhance the value of the work.

It has already been stated that man (*Homo*) is genus 1, and as quadrumania, or four-handed animals (the monkey tribe) are not in this country, genus 2 is the *Bat*, (*Vesperilio*). No animal probably in the world has so universally perplexed Naturalists, as this. It appears by the French Dictionary of Natural Sciences, that Aristotle (who wrote more than 300 years before Christ) defined them as *Birds with skiny wings*; he was not positive they were volatile, on account of their feet, but he could not view them as quadrupeds, since they were not provided with four distinct feet." Pliny speaks of Bats, only to remark, that "they are birds which bring forth their young alive, and suckle them."

Scaliger makes out the Bat to be "a perfectly marvellous being; he finds in it two, and four feet; it walks without paws, and flies without wings—sees when there is no light, and becomes sightless when the dawn appears. It is, adds he, the most singular of all birds, because it has teeth, and is without a beak."

But modern science has fully settled the point, that they are not only viviparous, but such is their degree of resemblance to all other quadrupeds, and such their organization, as entitle them to be correctly classed with the true *Mammalia*, (that is, literally, "animals that give suck.") Twenty-six different species of Bats in the world are described in the books; Dr. G. however, mentions but five species in this country.

The *Horse*, the *Ox*, and the *Ass*, though many of each species are now wild and running in immense herds in various portions of our country, were not originally natives, but were introduced from Europe since the discovery by Columbus in 1492. Some writers have endeavored to show that our domestic Ox was originally the *Bison* of this country. See Gregory's Dictionary of the Arts and Sciences, under the word *Bos*; and yet he describes *six distinct species* in different portions of the world. Only two of these are found in America, the *Bison* or Buffalo, (*Bos Americanus*) and the Musk Ox, (*Bos Moschatus*) both differing very essentially from our domestic Ox; nothing can be more absurd than to derive the origin of the last mentioned from the Buffalo.

It is astonishing what fanciful and unaccountable ideas men advance when they write on subjects with which they are unacquainted. In a celebrated work on Natural History, in five volumes now before me, in vol. 1, page 240, the writer says, that "the horns of all our oxen and cows fall off at three years of age, and these are replaced by other horns which fall off no more. At the fourth year of the age of the ox, two little pointed horns sprout, which are even, and terminate at the head by a kind of knob," &c. The whole of the above quotation has not the least foundation in truth, as every farmer in the country knows; and yet this work was published in Boston, no longer since than 1831. Buffon (I think) supposed there were but two species of oxen—the *ox without a hunch* on the shoulder, and the *Buffalo with the hunch*; and declares that these two never unite. He says also, that the wild and tame ox, the European, the Asian, the American, and the African ox, the *Bonassus*, (i. e.) the wild ox of Aristotle in Pæonia, the *aurachs*, (i. e.) ox without a hunch, the *Bison* and the *Zebra*, are all animals of one and the same species, which according to climates, food, and different usage they have met with, have undergone all the variations as found; he is ancient in every climate, and useful to man wherever found. Such is the discrepancy of authors.

I mention the preceding circumstance here, to show that students in natural history must not receive any subject as truth, without examination; and it is therefore expedient to consult different authors on any questionable point, where our own observation cannot be applied to settle it. All writers, however, I believe, agree in the fact, that horses and asses were not natives of this continent, but introduced. Molina, in his Natural History of Chili, has described an animal as the cloven-footed horse (*equus bisulcus*), but the very circumstance of the foot being cleft, evinces that if such an animal exists, (which is doubtful) it evidently is not of the genus of the horse. The astonishment and fear which the inhabitants of Mexico and Peru expressed at the sight of horses and their riders, convinced the Spaniards that this animal was entirely unknown in these countries. But after their multiplied introduction they increased so fast that M. de la Salle in 1665, saw in the northern part of America, near the bay of St. Louis, whole troops of

wild horses feeding in the pastures, which were so fierce that no one dared to approach them.

The author of "the History of adventures of the Buccaneers" says, that in the island of St. Domingo, wild horses may sometimes be seen in troops of upwards of 500, all running together, and as soon as they see a man, they will all stop; that one of them will approach to a certain distance, snort, take flight, and then all the rest will follow.

The Indians take no pains to breed horses, but supply themselves by catching and taming as many as they want. A method said to be "adopted by hunters for taking the wild horse, is to shoot the animal through the neck, using the requisite care not to injure the spine. A horse may receive a rifle ball through a particular part of the neck, without a permanent injury; the blow is, however, sufficient to occasion a temporary suspension of the powers of life, during which the animal is taken. This is called *creasing*; and requires, for its successful performance, a very considerable degree of skill and precision in the use of the rifle." The *Ass*, (*equus asinus*) originally a native of Asia, where it is found wild, was introduced into this country about the same period with the horse, (*equus caballus*) but soon after, by its great multiplication, became wild, and they are now found in vast herds on this continent.

One fact connected with this subject, may be worthy of notice. Most persons, probably, who have observed the first time that any one of our horses discovers an ass in the street, or elsewhere, he is greatly agitated and frightened. A circumstance of this kind that occurred, in which I came near losing my life, and that of two of my family, induced me to ascertain the cause, as it was evidently an instinctive principle in the horse to fear the ass, he having never previously seen one, but ran instantly, with most phrenzied violence. I soon ascertained, that the wild asses of S. America will not suffer a horse to live among them. Wo to any horse that chances to stray into the pasture where they are feeding. They fall upon him without mercy—seize him under the throat with their teeth, and then turn upon him and kick him until he ceases to exist. This instinctive fear in all our domesticated horses is certainly matter of astonishment. This fear is only overcome by acquaintance. But the instinct of animals—the various forms and adaptation to their peculiar situations and manners of living, are points on which volumes may be written, in mere exhibitions of the power and wisdom of the great Creator! How almost infinitely varied and diversified! As ever yours,

AMICUS.

For the Christian Secretary.

ANTIQUITY OF THE EARTH.

Since reading the communications of Amicus, respecting the developments of Geological research, and his inferences of the earth's antiquity, a passage of Scripture presents itself, which, in the view of the writer, appears to set this otherwise doubtful and mysterious subject in the clear light of the sunshine of truth.

The passage referred to, is found in 2 Peter, iii. 4—7, commencing in the language of latter day "scolders," "Saying, where is the promise of his coming?" For since the fathers fell asleep, all things continue as they were from the beginning of the *creation*. For they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water. Whereby the world that then was, being overflowed with water, perished.—But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgement and perdition of ungodly men."

Here, as we believe, we are presented with an organized, and no doubt inhabited world on our terrestrial globe, which had existed from time immemorial, and was at length destroyed by the overflowing of the waters, by which it became without form, (i. e., arrangement,) and void, while the light of day being withheld, unbroken, cheerless night, brooded in gloomy solitude on its trackless waste. And thus it was found when the Almighty Creator came forth to prepare it for the residence of Adam and his posterity.

Here too, we are pointed to that period of perhaps almost boundless ages, which afford ample space for the production of the wonders of Geology. But perhaps I shall be met by objectors, who would refer this language to the destruction of the "old world" by Noah's flood; and to decide this point it may be needful to examine a little more closely.

In determining the meaning of an author, it is necessary in the first place to consider the object for which he is writing. The object of the Apostle was evidently to refute the argument of scoffing skeptics to prove that the world will always remain, because, as they suppose, it always has stood, unaltered except perhaps partially, from the beginning of the Creation. But this the apostle denies, declaring a fact of which they are willingly ignorant, which is in substance, that the heavens and earth had been made long before it was supposed, and as the world which had once existed had been destroyed, the fulfilment of the promise that *this* shall be, might be expected. And can we suppose the Apostle would charge men with ignorance that the heavens and earth were created before the flood? That they had stood coeval with the present race of men? Or would he have us understand that the heavens and earth which are now, are another existence than those anterior to the flood? We confess if this is the case, we can see little force in his arguments or propriety in his language.

But in closing, permit us to address a word to your readers, should there be any of the character described by the Apostle, or such as have been putting far away the evil day and contenting themselves with an earthly portion as their only trust.

You perceive, Dear Reader, from the arguments before us, that this fair earth with its works is reserved unto fire against the day of judgment and perdition of ungodly men. And from verses succeeding, that the day of the Lord will come as a thief in the night, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat. Where then will you seek for refuge? Rocks and moun-

tains will prove no shelter then. All the caves of earth will not conceal one trembling sinner from the all searching eye of Jehovah. But O! while his long suffering continues, delay not by repentance and faith to secure the protection of that hand that shall set the world on fire, and you shall be safe forever.

Ezra.

P. S. The writer would request as a favor, the presentation of any objections to the views he has ventured to offer, as his only desire respecting the subject is, that the truth may be known, and effect its intended purpose.

We publish the above, because we are perfectly willing that the writer should express his understanding of the subject, but he will excuse us, if we "show our opinion." We think there are serious objections to the view he has taken. It seems to us, the Apostle could hardly have charged the scoffers with being willingly (or as the word really means) *wilfully* ignorant of such a fact as "Ezra" thinks he alluded to; because, unless this passage itself be taken as evidence of it, we have no evidence at all, so far as we know, of the existence of any inhabitants on the globe, anterior to the creation of Adam. In our view, the apostle's argument refers to Noah's flood. The scoffers are represented as saying, that "since the fathers fell asleep, all things continued as they were," &c. The word *fathers* is in some versions rendered "first fathers," alluding probably to Adam and his antediluvian descendants. The apostle proceeds to show the fallacy of such reasoning, by referring these skeptics to a fact of which they are *wilfully* ignorant, having evidence enough of it, but refusing to believe the record, viz. that even "since the fathers fell asleep" the heavens and the earth had undergone a very great change—"that by (or according to) the word of God, the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished." Now the geological appearance of the earth testifies to the fact, that the deluge was accompanied with a tremendous convulsion of the surface of the globe—that a very large proportion of what is now dry land, was before "in the water," or covered with water; and that which is now covered with the ocean, was then dry land; so that he might well say, "the world that then was, being overflowed with water, perished." He then goes on to argue, that "the heavens and earth which are now, according to the same word, (see Isaiah, 51: 6—Matt. 13: 40) are reserved unto fire," &c. The apostle reasons from the word of God, and in this light his argument stands unshaken. This, however, does not at all affect the geological view taken by "Amicus," which we believe to be strictly correct.

ED. SECRETARY.

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 18, 1839.

SCEPTICISM AND INFIDELITY.—NO. 3.

We take this opportunity to say, that we hope no one will for a moment suppose, that we have attempted to carry out, in its extent, the proof of the existence of an intelligent Creator, as exhibited in the works of nature, and the almost innumerable evidences of adaptation and design in all we see above and around us. We have only glanced at a few branches of this evidence, and were we to descend to particulars, and to enlarge and amplify even upon the points we have alluded to, we should find enough to employ us for weeks on this alone. But we are addressing those who, we hope, are thinking, reflecting men, and we entreat them, as they value their own best interests, to open their eyes, and look for themselves; to let the light shine into their hearts; and do not shrink, nor run back, should the first gleams of light that enter, only serve to make the "darkness visible." The evidence to which we have alluded, we believe amply sufficient to outweigh every doubt of the existence of God, although when we come to speak of Revelation, we shall find additional and overwhelming proof, both of his existence and his everlasting truth.

The argument for the existence of a Supreme Being, deduced from the almost universal assent of all the nations of the earth, we have not particularly noticed, because we are aware that our modern philosophers, who walk in the "light of reason," will hardly acknowledge any force in the crude notions and simple ideas of rude barbarians and unenlightened savages. Nevertheless, this consideration has its weight. It shows that there is a principle implanted in the human breast, which leads instinctively to the acknowledgment of a higher power; and although men have so sadly perverted this principle, some by supplanting their Maker by the works of their own hands, and others by the nonentities of their own "reason," yet the fact remains, that the first impulses of our nature will invariably point us to a God; and we do believe, that even when men have done their utmost to stifle this conviction, and put away God from their knowledge, there are moments when their consciences will arouse and whisper to their hearts, *yet there is a God!*

But were to notice the objection to the argument based upon our own existence and the works of nature, that our reasoning proves too much—that it proves the being of a God, it also proves that of a God-creator, &c. We have heard this objection urged with a great show of confidence, but we are persuaded that a moment's examination will divest it even of the least plausibility. It might be sufficient here to say, that the objector has no premises from which to draw any such conclusion. We conclude that ourselves and all we see about us must have had a *Maker*, because the whole bears such evident marks of having been made; but we have not the least reason for supposing that the Maker himself bears any such marks at all. We here approach a spot where we cannot tread, because we have no ground upon which to stand, except, indeed, so far as God has permitted us to come, by his own revelation. We believe—nay we know, that Jehovah has revealed himself as self-existent and eternal; the sceptic says he does not believe this, but then he should remember, that for aught he knows, this God must, from his very nature, have existed from all eternity. The nature of our existence shows that we could not have been eternal—the nature of God's existence may prove exactly the reverse in relation to himself. But this is a subject which we cannot comprehend, and it is perfectly reasonable to suppose that it must be incomprehensible to us. It seems to us that a reasonable man would at once make up his mind, that if a Supreme Being did really exist, his nature and essence must, from the very fitness of things, be far above our comprehension.

sion—else, indeed, he were no longer God. So this evil certainly has not the least foundation; and yet it is about the substance of every objection that can be urged against the immense weight of evidence. The truth is, we must admit that something has existed eternally; we and the things around us bear numerous evidences that we did not so exist; then we must have been created, and if so, it is perfectly reasonable to conclude that the Creator did exist "from everlasting to everlasting."

We now call upon our young friends just to decide this point; make up your minds one way or the other. Either there is a God or there is not, that is certain; and now "choose ye this day" between them. Do not hang forever in suspense between something and nothing; for it does seem to us that the most unreasonable of all reasoning beings are those

"Philosophers who darken and put out
Eternal truth with everlasting doubt."

We know it has sometimes been sneeringly said, that "there are some people who don't know enough to doubt, and there may be a measure of truth in this; but we think that even such people manifest quite as much sense as those who will not know enough to believe."

Whose judgment drunk, an I bribed to lose its way,
Winks hard, and talks of darkness at noon-day."

And in coming to a decision, O be honest and candid with yourselves. Depend upon it, the subject is one of momentous interest; for whatever may be your conclusion, remember it will not in the least affect the truth itself. "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it." If God has indeed given you evidence enough of his existence and of his almighty power, do not insult him by shutting your eyes against it, and then denying him, or complaining that you are "puzzled and confused" in your own darkness. But if in the face of all the evidence, and with all the glare of light around you, you still insist, that you cannot see the proofs of God's existence, we can only refer you to the 27th verse of the 28th chapter of the Acts of the Apostles, where you will find the difficulty most clearly and fully explained.

We here leave the subject of the existence of God, so far as the evidence depends upon any thing aside from his own revelation of himself to man. Not that we have adduced all the evidence of this character, nor a hundredth part of it; but we believe we have given enough to satisfy any except those who are determined not to be convinced. We now turn to "Moses and the prophets," and "if they will not hear them, neither will they be persuaded, though one rose from the dead." Next week we shall commence our examination of the Bible as a divine revelation.

HARD TIMES.

O tempora! People are all complaining of the "hard times," and from one end of the country to the other, mercantile men especially are full of solicitude, perplexity and embarrassment about "the times." The banks are suspending, business is all uncertain, no money to be had—and it would really seem that the business world is "turned upside down." We are not about to write an essay upon this state of things and the causes that have produced it, but we offer the following brief hints, as well worthy of consideration in view of "the times."

"To everything there is a season—a time to get, and a time to lose; a time to keep and a time to cast away."

"Surely every man walketh in a vain show; surely they are disquieted in vain; he heappeth up riches, and knoweth not who shall gather them."

"If riches increase, set not your heart upon them."

"He that trusteth in his riches shall fall; but the righteous shall flourish as a branch."

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

"There is that maketh himself rich, yet hath nothing."

"Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven."

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches."

"And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

"In the day of prosperity be joyful, but in the day of adversity, consider; for God hath set the one over against the other, to the end that man should find nothing after him."

"Vanity of vanities, saith the preacher; all is vanity."

NEW LONDON ASSOCIATION.—The twenty-second anniversary of the New London Baptist Association was held with the church in Lebanon, Sept. 25th and 26th, 1839. The introductory sermon was preached by Dr. H. R. Knapp, from Rom. vi. 22. Dr. Ebenezer Loomis was appointed Moderator, and Dr. Wm. Palmer Clerk. The Association contains 19 churches, and 10 ordained ministers; added by baptism during the year, 104; Total number of members, 2,243. The next session is to be held with the church in New London, the last Wednesday in September, 1840. Dr. F. Wightman to preach the introductory sermon—Dr. F. Darrow his substitute.

AMERICAN AND FOREIGN BIBLE SOCIETY.—We have received the Quarterly Paper of this Society, for October. The receipts into the treasury for the last quarter, have amounted to \$4,084.60. At the meeting of the Board of Managers, on the 2d inst., an appropriation of five thousand dollars was made to the U. S. Baptist General Convention, to aid in printing and circulating versions of the Scriptures made by our missionaries in Asia.

THE NOTICE of the Middlesex Co. Temperance Society did not reach us last week, until our paper was all worked off.

SABBATH SCHOOL CONVENTION.

A Convention was held at the Baptist church in Bloomfield, on Wednesday, the 16th inst., for the purpose of organizing a Sabbath School Society within the bounds of the Hartford Association. The meeting was organized by appointing Br. Albert Day Chairman, and Br. G. L. Russel Secretary. A constitution was then adopted, and a Society formed, under the name of the Sabbath School Society of the Hartford Baptist Association—auxiliary to the Conn. Baptist Sabbath School Society. Pursuant to the provisions of the constitution, the following officers were then chosen:

President—Elisha Cushman.

Vice Presidents—C. L. Roberts, Reuben Granger, Edmund Case, Irenus Brown.

Secretary—William Reid.

Treasurer—John C. Dickinson.

Board of Directors—H. Seaver, C. Willet, G. L. Russel, H. S. Haven, S. J. Andrews, Z. Tobey, T. Benedict, G. B. Atwell, Silas Ambler, J. B. Gilbert.

Brethren J. S. Eaton, G. B. Atwell and W. Reid were appointed a Committee to recommend to our Sabbath Schools a depository from which to supply their libraries, and also to examine and recommend suitable books.

[We shall publish the constitution next week, which will show the general objects contemplated by the society.]

In the afternoon, a large congregation assembled, and highly interesting addresses were made to parents, teachers, children, and the audience generally, by brethren Seaver, Day, Atwell, Reid and Willet—interspersed with excellent music by the choir. Altogether it was a delightful meeting, and a deep interest seemed to be awakened in the object of the convention. May this interest be permanent, and pervade every church in the Association. Quarterly meetings are to be held with the different churches in the body, of the time and place of which seasonable notice will be given.

REVIVALS.—The Virginia Religious Herald, of the 11th inst., contains accounts of revivals in Caroline and Campbell counties in that State, in which upwards of one hundred have recently been baptized.

The Raleigh (N. C.) Recorder and Watchman, also, brings us more intelligence of the triumphs of the cross. In Wilkes and Ashe counties, N. C., more than 500 have been added to the Baptist churches within that year, and the cause is still prospering in that section. In Orange county, at various places, the Lord is visiting the churches with power, and large numbers are coming into the kingdom. Also in Abbeville District, S. C., the good work is going on, in the conversion of sinners to God.

"WHERE IS YOUR GOD?"—"Show us your God, and we will believe on him." In reading the journal of Mr. Inghalls, (on our first page to-day,) one cannot but be impressed with the similarity of this plea, with which our missionaries are met by the heathen, and the sentiment so often found in the mouths of unbelievers in our own enlightened land. Corrupt and depraved human nature is the same every where; the poor benighted heathen is quite as ready with a plausible objection to the truth, as is the educated and civilized philosopher; and how very much alike is their reasoning! "Show us your God." The heathen, in order to have a God that they can see, will set up one of their own manufacture; but our enlightened unbeliever, because he has no God that he can see, will have none at all. In all consistency, why do not such men, when we speak of the effects of the wind, turn and say, "Show us the wind, and we will believe?"

NEW JERSEY.—Our brethren in New Jersey have been prospered above those in many parts of the country, and their statistics speak nobly for their steady and rapid advancement, and their efforts in the cause of benevolence. By an article in the Newark Advertiser, it appears that since the formation of their Missionary Convention in 1830, their number has more than doubled, and their contributions to benevolent societies have increased fifty fold. There are now in that State about 70 Baptist churches—60 ordained and licensed ministers—and about 8,000 members. They have, however, room enough yet for increase, and may the God of salvation still prosper and strengthen them yet more abundantly.

MAINE.—The Maine Baptist Convention held its annual meeting at Solgwick, commencing on the 3d inst. Prof. C. Newton, President; J. Gilpatrick, Vice President; E. R. Warren, Secretary; D. Scribner, Treasurer. The session was quite harmonious, and although, as appears from the report, the Convention has been somewhat embarrassed in its pecuniary resources, yet the prospects were on the whole cheering, and a spirit of determination manifested, in the strength of Lord, to go forward.

WE commend the article on the first page, entitled "Empire of Mohammedanism and its coming end," to a careful perusal. It gives a view of the "signs of the times," which must be interesting to every Christian.

ORDINATION.—On the 3d inst., at North Yarmouth, Me., Dr. Samuel Field, one of the last graduating class at Newton, was ordained to the work of the ministry. Sermon by Baron Stow, of Boston. The Portland Advocate and Baptist says:

Bro. Field, as is known by most, stands as an accepted Missionary of the Board. He will not, however, for certain causes, leave immediately for a foreign land, but designs to labor in this country about a year before going, and we hope that during this time he may have some earnest of the success which may attend his labors among the heathen. He goes from the same church with Miss Sarah Cummings and Geo. D. Boardman, and we trust that he will carry with him some of their spirit.

SHARON, CONN.—The celebration of the 100th Anniversary of the settlement and organization of this town, will take place on the 22d of December next.

THE SUSPENSION.—The Rhode Island Banks have suspended specie payments—also the Banks in Delaware, Pennsylvania, Maryland, and District of Columbia, and most of the southern and western Banks will doubtless follow the example. New York, New Jersey, and all New England (Rhode Island excepted) yet stand firm.

THURSDAY the 5th of December, has been appointed by the Governor of New Hampshire as a day of Thanksgiving in that State.

FOREIGN.

By the arrival of the Liverpool, we have our regular London files to the 20th ult., and Liverpool to the 21st.

Paris Money Market and Commercial News.—Monday, Sept. 16.—The protesting of the ten millions of the bills of the Bank of the U. States, on Hottinger & Co., still continues to excite surprise in this market. It is a fact of the greatest importance, and for which the Bourse was totally unprepared. It is asserted that the London agents of the Bank were acquainted with the intention of Messrs. Hottinger, and that the house here did it to prevent more serious loss, by thus compelling the Bank to make immediate remittances in specie—cotton, from its depreciation in price, of which large consignments have been sent to several of our ports, no longer being a sufficient guarantee.

The accounts from various parts of Great Britain in relation to the harvest are far from being favorable, and in several districts in which previous favorable weather had encouraged hopes of good crops, subsequent bad weather has spread gloom and fear.

A fire, which entirely destroyed one of the suburbs of Constantinople, occurred on the 12th of August. Three thousand and seven houses, forming the whole quarter of St. Demetrius, were consumed. The number of lives lost is stated at thirty. It originated in the carelessness of a woman cooking fish, and would have been vastly more destructive but for the aid of the Prince de Joinville and the French sailors.

SPAIN.

TERMINATION OF THE CIVIL WAR.—On the 14th Sept. Don Carlos entered the territory of France, with his family, and was quickly followed by Eugenia, Elio, Negri, and other generals, with several battalions of troops, who were disarmed and their arms were given up to Esparto, who had followed hard upon the fugitives.

On the 17th of September, Don Carlos set off from Bayonne, for Bordeaux, intending, it was said, to pass onward into Italy, and there take up his residence, abandoning all his pretensions to the Crown of Spain. These events of course, caused great rejoicings in Spain.

All the Carlist leaders of any note had surrendered, or fled, except Cabrera, who still continued hostile demonstrations in the South, and was resolute, it was said, to carry on the war on his account.

TURKEY AND EGYPT.

No great progress seems to have been made toward an adjustment of the difficulties between the Pacha and the Porte. The Sultan, or rather his ministers, had addressed a letter to the representatives of the mediating powers, urging an immediate settlement, and expressing a desire that conferences might be opened at Constantinople. His note was considered, by some, as a renunciation of the treaty of Ukiah Skeleskie, which constituted Russia as the sole protector of Turkey.

Lord Ponsonby and Admiral Roussin are said to have demanded permission for the squadrons of France and England to enter the Dardanelles; and it is further said that the Russian minister gave notice to the Porte, that if the demand was complied with, he should call for his passports. The demand was not complied with, and on the contrary the British and French envoys were requested to withdraw the squadrons to a greater distance. In the mean time the Pacha, calculating perhaps on a disagreement between the five powers—England, France and Austria on the one side, and Russia and Prussia on the other—had refused to give up the Turkish fleet until all his demands should be complied with.

THE CAPTURED AFRICANS.—The examination of which we gave an account last week has been completed, confirming the statement of facts then given. The interpreters still remain in the city, and will perhaps be retained for the trial before the District Court. Mr. George E. Day, Assistant Instructor in Sacred Literature in the Theological Seminary, has engaged to superintend the instruction of the Africans. He will have the assistance of Mr. Benjamin Griswold, and Mr. Robert C. Learned, members of the Seminary. They will commence a regular course of instruction as soon as the necessary accommodations can be provided. Last Sabbath, two religious lectures were given to the Africans, through the interpreters, to which they listened with deep attention.—New Haven Record.

Mr. Day has furnished for the N. Y. Journal of Commerce the narrative of Grabang, one of the Africans. We copy the communication.

Monday, Oct. 7.

This afternoon, almost the first time in which the two interpreters, Covey and Pratt, have not been engaged with special reference to the trial to take place in November, one of the captives named Grabang, was requested to give a narrative of himself, since leaving Africa, for publication in the papers. The interpreters, who are much exhausted by the examinations which have already taken place, only gave the substance of what he said, without going into details, and it was not thought advisable to press the matter. Grabang first gave an account of the passage from Africa to Havana. On board the vessel there was a large number of men, but the women and children were far the most numerous. They were fastened together in couples by the wrists and legs, and kept in that situation day and night. Here Grabang and another of the Africans, named Kimbo, lay down upon the floor to show the painful position in which they had to sleep. The day was no better. The space between decks was so small,—according to their accounts not exceeding four feet,—that they were obliged, if they attempted to stand, to keep a crouching posture. The decks fore and aft were crowded to overflowing. They suffered (Grabang said) terribly. They had rice enough to eat, but had very little to drink. If they left any of the rice that was given them unclean either from sickness or any other cause, they were whipped. It was a sad condition, many of the men, women and children died on the passage.

They were landed by night at a small village near Havana. Soon several white men came to buy them, and among them was the one claiming to be their master, whom they called Papi, said to be a Spanish nickname for Jose. Papi, or Ruiz, selected such as he liked and then made them stand in a row. He then felt of each of them in every part of the body, made them open their mouths to see if their teeth were sound, and carried the examination to a degree of minuteness, of which only a slave dealer would be guilty.

When they were separated from their companions, who had come with them from Africa, there was weeping among the women and children, but Grabang did not weep, "because he was a man." Kimbo, who sat by, said that he also shed no tears, but he thought of his home in Africa, and of friends left there whom he should never see again.

The men bought by Ruiz, were taken on foot through Havana in the night, and put on board a vessel. During the night they were kept in irons, placed about the hands, feet and neck. They were treated during the day in a somewhat milder manner, though all the irons were never taken off at once.—Their allowance of food was very scant, and of water still more so. They were very hungry, and suffered much in the hot days and nights from thirst. In addition to this there was much whipping, and the cook told them that when they reached land they would all be eaten. This made their hearts burn. To avoid being eaten, and to escape the bad treatment they experienced, they rose upon the crew with the design of returning to Africa.

Such is the substance of Grabang's story, confirmed by Kimbo, who was present most of the time.—He says he likes the people of this country, because, to use his own expression, "they are good people—their belief in God, and there is no slavery here."

The story of Grabang was then read and interpreted to Cinquez, while a number of the other Africans were standing about, and confirmed by all of them in every particular. When the part relating to the crowded state of the vessel was read, Cinquez

added that there was scarcely room enough to sit or lie down. Another showed the marks of the irons on his wrists, which must at that time have been terribly lacerated. On their separation at Havana, Cinquez remarked that almost all of them were in tears and himself among the rest, "because they had come from the same country, and were now to be parted forever." To the question, how it was possible for the Africans, when chained in the manner he described, to rise upon the crew, he replied that the chain which connected the iron collars about their necks, was fastened at the end by a padlock, and that this was first broken, and afterwards the other irons.—Their object, he said, in the affray, was to make themselves free. He then requested it to be added to the above, that "if he tells a lie, God sees him by day and by night."

Rev. Dr. HAWES, of Hartford, escaped very narrowly last week from serious injury, if not death, in riding through Easthampton. Himself and lady were in a chaise, and passed the new bridge over the river by Clapp's store, when he was informed he was on the wrong road to Northampton. In attempting to turn, his horse ran back and precipitated the chaise down a steep bank, some eight or ten feet. In going over, one wheel of the chaise struck some obstacle, which gave an oblique direction to the vehicle as it descended and canted the horse over sideways. Instead of falling backward upon them, he fell upon his side, breaking both of the shafts, and otherwise injuring the chaise. Most providentially, neither the Dr. nor his lady were injured, although not a little alarmed. With the assistance of various persons who kindly came to their aid, the worthy Dr. arrived in town in season to deliver a powerful and finished address before the various religious benevolent societies assembled here last Thursday.—Northampton Courier.

Mr. Wood, the Philadelphia murderer, it would seem, according to an article in the Pennsylvania, paid his daughter to death because her marrying Mr. Peak led to the disappointment of some ambitious schemes which he had formed. He was an Englishman by birth, and his intention was to return to his native country, as soon as he had acquired a fortune, and marry his daughter to some person of high rank. So fixed was his intention to accomplish this end, that he was averse to his daughter's mingling with society, fearing that some one would obtain her affections. He was, nevertheless, a very indulgent parent, and appears to have absolutely adored her whom he so ruthlessly murdered.

QUICK WORK.—Rebuilding has already been commenced on the site of the great fire that occurred in New York on the 5th inst. One carpenter's shop was completed and entered, three days after the fire, while the ruins around it were smoking.

SICKNESS AT THE WEST.—The Peoria Illinois Register of Sept. 25th states that an unusual degree of sickness prevails in many parts of that county, especially upon the bottom lands along the water courses. The upland prairies were generally healthy. Within the last two weeks there had been about twenty cases of sickness in Peoria, and two deaths. Population about 1200.

HEALTH OF MOBILE.—We are sorry to learn from the Mobile Mercantile Advertiser of the 1st inst. that there is no improvement in the health of that city. Those citizens who are absent, are solemnly warned not to think of returning to the city, until there has been a thorough trust.

Since the first appearance of the epidemic, which was early in the month of August, the number of deaths has been five hundred and thirty!—three hundred and eighty-three of which have been in the month of September!

MARRIED.

In this city, on Tuesday eve., by Rev. Mr. Daggett, M. E. Davis, to Miss Mary Briggs, both of this city.

At Canton, on the 1st inst., by Rev. Mr. Burt, Mr. George P. Martin, of this city, to Miss Jane Phelps, of Canton.

At Harwinton, on the 9th inst., Mr. Anson Hungerford, Jr. of the firm of Hurd & Hungerford, Monticello, Ga., to Miss Caroline L. Catlin, of the former place.

At Middle Haddam, by the Rev. Mr. Loper, Mr. Henry S. Brainard, to Miss Hannah Maria Brooks, daughter of Noah Brooks, Esq.

In Trinity Church, Boston, on Thursday, 3d inst. by Bishop Griswold, Mr. Michael Burnham, of New York, to Miss Jane C., daughter of Charles Sigourney, Esq., of this city.

DIED.

In this city, on the 15th inst., Clarissa Strong, daughter of Mr. John Braddock, aged 3 years. On the 7th inst., Sarah Jane, only child of Rev. John and Jane A. Clapp, aged 5 months. On the 12th inst., Eliza, wife of Chester Adams, aged 29 years. On the 9th inst., Mrs. Adeline Button, aged 26, wife Mr. Thomas Button.

At Somers, on the 5th inst., Deacon Jabez Collins, aged 85.

At New York, on the 13th inst., Orrin Pease, aged 20, son of widow Martha Pease, of this city.

At Suffolk, Oct. 8th, very suddenly, it is supposed in a fit of apoplexy, Mrs. Anna, wife of Dea. Asa Hale, aged 64. Also, at Suffolk, Oct. 9th, Mr. Almon Remington, aged 36. The friends have the consolation that they have both passed through the new birth, and become united to Christ by a living faith. Blessed are the dead that die in the Lord.

WEEKLY RECEIPTS.

We shall hereafter publish a weekly list of receipts up to Wednesday night of each week. This will save trouble and expense in sending receipts to individuals—and we hope our friends will see that this department is kept in respectable standing. Should we at any time omit to acknowledge money paid or sent, the payer or sender will please inform us immediately, at our expense, and thus all errors will be corrected.

Receipts for the week ending Oct. 16.
J. Weston, \$35.54; A. Hall, 13.00; B. Remington, 1.50; D. Grover, 5.00; C. Water, for Tariff, 10.00; subscribers, 16.50; G. B. Atwell, Canton do., 5.00; E. A. Parker, 3.00.

THE Hartford County Temperance Society will meet in Enfield, on Tuesday, the 22d inst. at 10 A. M. Services in the afternoon at 2 o'clock.
D. HEMENWAY, Sec'y.

NOTICE.—There will be a convention of delegates from the Northbridge and South part of the Worcester association, at Leicester, (Mass.) on Wednesday, the 13th of Nov. next, at 10 o'clock, A. M., to take into consideration the utility of altering the boundaries of said bodies.
Geo. MIXTER, Assist't. Clerk.

Wales, Oct. 15th, 1839.

Notice

IS hereby given that the subscribers have been appointed by the Court of Probate for the district of Berlin, Commissioners on the estate of Riley T. Finch, late of Berlin, deceased, represented by the said Finch, and that six months are allowed by the said Court to the creditors to bring in their claims duly proved against said estate; and that they will attend to the duties of their appointment at the Probate Office in said Berlin, on the first Saturday of November and March next, at 1 o'clock on each of said days.
Dated at Berlin, the 12th day of Oct. 1839.
CYRUS STANLEY,) Comm'rs.
WM. H. SMITH,)

NOTICE.—The New London County Temperance Society will hold a meeting at the Mariner's Free Church in the village of Mystic, on the Fourth Tuesday (22d) Oct. inst. at 1 o'clock, P. M., when it may be expected that addresses will be delivered on the subject of Temperance, by persons who have become so far acquainted with it as it is believed will make it interesting to all who may attend, and it is hoped that a general attention will be given, especially by the young.
A. GLASSON, Secretary.

New Fall and Winter Goods.

J. Rosebeck, Draper and Tailor.
HAS just returned from New York with a full and complete assortment of GOODS, suitable for the present and coming season.

AMONG HIS ASSORTMENT MAY BE FOUND:
Black and blue black cloths, both wool and piece dyed; blue, elegant colors; Invisable and bottle green; drab, elegant for Over Coats; Beaver cloths do.; Cadet Mixed; Cassimeres, wool and piece dyed, the best of French manufacture; brown, gray, green, and blue mixed; striped, entirely new patterns; Satinets, steel and black mixed; Silk Velvets, black, blue black, and figured; Satins, the richest ever introduced into market, plain and figured, and many other fancy colors; a beautiful assortment of Vestings; Buttons, the latest and richest kinds, a great variety, and Trimmings complete. In short, every article usually kept in a Tailor's shop.

J. R. would take this opportunity to tender his most grateful acknowledgments to his former friends and customers, for their patronage, and begs to assure them that he shall spare no pains to merit a continuance of the same. He would also say that his Goods were purchased in New York the past week, for cash, at the present reduced prices, and are now offered at a small advance from cost, for cash. Those intending to purchase, will find it much to their interest to give him a call—the cheering remarks of some particular individuals of his profession, to the contrary notwithstanding.

He may, at all times, be found at his shop, No. 2 Temple street, 2d building from Main, where he will be happy to wait upon those who may be disposed to tender him their patronage. Persons entrusting garments with him, may depend upon having the work done in the most fashionable and workmanlike manner.

The LATEST FASHIONS regularly received.
JOHN ROSEBECK.

APPRENTICE WANTED.

An active and industrious BOY, from 14 to 16 years of age, to learn the Tailoring Business. To one who can bring satisfactory credentials as to character, &c., the best of encouragements will be given. One from the country would be preferred. J. R. Hartford, Oct. 4, 1839.

M. H. TRYON & CO.

Woolen Drapers and Tailors, 246 Main street.

HAVE just returned from New York, with a full and complete assortment of Cloths, Cassimeres, and Vestings, which they are now opening and offer to their customers and the public generally on such terms as cannot fail to please all who will favor them with a call. As it would be tedious to mention all articles, we would barely mention a few extra cloths, Extra super wool dyed black.

Extra super wool dyed Invisable and Spanish fly Green.

Extra west of England blue, a beautiful article for Gentlemen's Cloaks.

Super Imperial Green, a beautiful article for frock and over coats, very cheap.

A piece of rifle green, expressly for over coats, together with a rich assortment of Cassimeres and Vestings of the latest styles.

Those who are about fitting themselves out with garments (of any description) made in a superior manner, and in the latest style, will do well to call on M. H. Tryon & Co., 246 Main street, as they are determined to sell either the material or garments as reasonable (if not more so) as can be purchased at any other establishment in this city. We further warrant every article we sell or make, to give satisfaction to the buyer. Call and give us a trial.

Hartford, Oct. 4, 1839.

GURDON ROBINS, JR.,

(Successor to Canfield & Robins.)

HAS just published a new Stereotype Edition of A PRACTICAL SYSTEM OF ARITHMETIC: By J. Olney, A. M.

The following, of the many commendations which this work has received, are respectfully submitted.
From Rev. J. Going, D. D., President of Granville College, Ohio.

This treatise on Arithmetic will, we think, fully sustain his previous reputation as a writer of school classics. It contains a great deal in a small compass, being more comprehensive in its plan than most works of an elementary character, at the same time that it is as simple as the nature of the case admits or requires. In the second part to each branch of the science, he gives an illustration of each rule and process, and thus renders it an intelligible and rational affair. The author thus avoids the two extremes found in many other works—of either being, on the one hand, altogether didactic, affording to the pupil mere authority, or, on the other, of explaining and simplifying every thing to insipidity.

In the hands of a skilful teacher, this work will well prepare the learner who shall thoroughly study it, for the counting-room, and enable him to perform, with facility, the various arithmetical calculations required in the business transactions of life.
From Rev. E. Davis, late Principal of Westfield Academy, Mass.

WESTFIELD, Aug. 1, 1839.
I have examined Olney's Arithmetic, and have submitted it to some few school teachers. It is one unanimous opinion, that it is a very valuable book—one that we can conscientiously recommend.

Yours, &c. E. DAVIS.
* * For sale by booksellers generally.

AT a Court of Probate holden at Berlin, within and for the district of Berlin, on the 4th day of October, A. D. 1839,

Present, JOSEPH WRIGHT, Esq. Judge.
Upon the petition of Delia Chatterton, of Berlin, in the county of Hartford, shewing to this Court that she is Guardian of Edwin E. Mary Cornelia, and Joseph Chatterton, of said Berlin, within said district, minors; that said minors are the owners of real estate situated in said Berlin, viz: One piece, the home lot of the estate of Joseph Chatterton, late of said Berlin, deceased, bounded as follows: North on highway, Robert Watkinson, and land occupied by Richard Wilcox; east on William Dyer, south on Jedediah North, Oliver Talcott, and Horace Bailey, west on highway, containing about forty-two acres, subject to the life estate of said Delia Chatterton, widow of said Joseph Chatterton, deceased. Also, the Norton lot, so called, bounded north on Robert Watkinson, east on highway, south on Delia Chatterton, west on Joseph Galpin, containing about twenty acres, subject to the life estate of said widow, and both of said described lots under said incumbrance. Said real estate is valued at about one thousand three hundred thirty dollars, and said minors' right at about eight hundred eighty dollars. That the avails of said property are needed for the support and education of said minors; praying for liberty to sell said property for the purposes aforesaid, as per petition on file.

It is ordered by this Court, that said Guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the county of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district, on the 7th day of December next, at 1 o'clock, P. M.

Certified from Record,
E. A. PARKER, Clerk.

POETRY.

For the Christian Secretary.

THOUGHTS

SUGGESTED by the following idea in the Rev. J. C.'s sermon from Matt. xviii. 3—"Except ye be converted," &c.—"Is there a closet—is there a secret place, unto which you (the unconverted) love to retire, to unshower your thoughts to Jehovah? If so, there is some hope in your case."

Is there a place—some silent bow,
That's consecrate to prayer,
Where you retire each leisure hour,
To meet Jehovah there?

To supplicate a Saviour's love,
Mourn o'er thy sins, and grieve,
And seek those blessings from above,
Which penitents receive?

Ah! is there not some secret place
Where thou dost oft retire,
To meditate on sovereign grace—
Jehovah's works admire?

And send thy thoughts from earth away
To heaven, the Christian's home,
And almost hear thy Saviour say
"Repent, believe, and come?"

Dost thou, when 'mid the glittering crowd,
Wish for that calm repose,
Not found among the gay and proud,
But which the Christian knows;

And long to steal away awhile
From scenes so false and fair,
Which only dazzle to beguile,
To find thy bower of prayer?

And dost thou love to think of heaven—
Of mansions in the sky—
Of glittering crowns which shall be given
To Christians when they die;

And scan those streets of burnish'd gold,
And harp which angels use,
Nor wish those glories to behold—
Still gospel grace refuse?

It cannot be—the mind that dwells
On regions pure and bright,
There is a voice within that tells
The spirit is not right;

And aspirations will arise
Oft to the throne of heaven,
Until the Holy Spirit flies—
Whispering "thou art forgiven."

JUSTITIA.

MISCELLANEOUS.

From the Ch. Intelligencer & Evangelical Guardian.
RELIGION TOO SACRED FOR MEN OF BUSINESS.

"Religion is too sacred for men of business. When I get through with the turmoil of business, by acquiring an independency, and can retire to quiet life, I will then attend to religion. But now I cannot. My mind is constantly occupied with my business transactions, and sacred thoughts are banished. It would therefore be presumption in me to make any pretensions to religion, while I am unable to attend to its duties." Thus spoke a man of business, when urged to attend to the one thing needful. The following reflections were penned shortly afterwards.

He that neglects to read the word of God—to attend to the interests of his immortal soul—to seek the way of escape from the terrific doom awaiting the transgressor—because he conceives religion to be too sacred a thing to be attended to whilst the cares, anxieties, difficulties, uncertainties of worldly business press upon him, fearing they would interfere with the proper discharge of its duties and requirements, acts as unwisely as the mariner who commences a long voyage without anchor, rudder, or helm. While the waters are calm and the winds favourable, his onward course may be joyous and appear safe. But when storms arise, when the heaving billows roll high and burst over his rudderless vessel, or when she is drifting towards dangerous breakers, even in a calm sea, there is no hope. Had he at the outset, secured his rudder and helm, he might in the former case have weathered the storm and not been sunk in the deep abyss; and had he his anchor in the latter, he might heave it over and arrest her progress ere she is dashed upon the rocks and wrecked. Even so it is with man on the tempestuous ocean of life. When he sets out upon his voyage without faith in Jesus Christ as an anchor to the soul, he may seem to escape danger for a time. But as business increases, and cares and difficulties accumulate, temptations thicken, and he is driven onward by their irresistible power; for without religion—without the love of God and the influence of his Spirit in the soul as a ruling principle—without faith and the hope of glory—there is no effective power of resistance in the heart enabling man to oppose and overcome temptations; and he is tossed and dashed before them without the means or the inclination successfully to resist that action and influence upon him. He has no helm or rudder by which to control his passions, desires, and appetites—no anchor to cast, that his downward course may be arrested—and he is tossed, and dashed, and driven by their power, till engulfed in the maelstroms of vice, or wrecked upon the rocks of infidelity and irreligion.

O how important then, first to "seek the kingdom of God"—to secure an interest in that inheritance which is "incorruptible and undefiled, and that fadeth not away!" Then dangers may threaten, difficulties and anxieties may press heavily, but the soul rests securely. The anchor is cast—the helm is in the hand that will infallibly guide us safely—the storms may expend their utmost fury—the waves may roll and rage, and dash against the frail bark—but the anchor is fixed, and in a moment the Helmsman may say, "peace, be still," and their impotent rage will be quelled, and we be brought out of our toils and trials, purified and better fitted to appreciate the power and the goodness of our God.

During the late great political movements in our country, which, it is said, produced the derangement in monetary affairs, when a crisis had arrived, a certain man whose success in business depended upon the continuation of the public prosperity, on hearing the result, for a moment let his spirit die within him—felt as though all hope was gone—as if he must inevitably be crushed. But he had a recuperative principle within him. For the moment he felt the full power of despair preying upon his mind. But the reaction

was instantaneous; and he mentally exclaimed—"You may deprive me of all earthly possessions and hopes—you may bring me as a beggar to your gates, seeking the crumbs that fall from your table—but you cannot take from me my faith in Jesus Christ, nor my hopes of a blessed immortality beyond the grave. I know that my Redeemer liveth. I am assured, that even in this life, he will neither leave me nor forsake me; and for his sake I trust I can endure poverty and even reproach—believing that all things work together for good to them that trust in God."

THE MERCHANT AND THE QUAKER.

A merchant in London had a dispute with a Quaker respecting the settlement of an account. The merchant was determined to bring the question into Court, a proceeding which the Quaker earnestly deprecated; using every argument in his power to convince the merchant of his error, but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant hearing the inquiry and knowing the voice, called aloud from the top of the stairs, "Tell the rascal I'm not at home." The Quaker looking up towards him, calmly said, "Well friend, God put thee in a better mind." The merchant struck with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the Quaker was right and he was wrong. He requested to see him, and after acknowledging his error, he said, "I have one question to ask you—how were you able, with such patience, on various occasions, to bear my abuse?" "Friend," replied the Quaker, "I will tell thee, I was naturally as hot as thou art. I knew that to indulge this temper was sin, and I found that it was imprudent. I observed that men in a passion always speak loud, and I thought if I could control my voice, I should suppress my passion. I have therefore made it a rule never to suffer my voice to rise above a certain key, and by a careful observance of this rule, I have, by the blessing of God, entirely mastered my natural temper." The Quaker reasoned philosophically, and the merchant, as every one else may be, was benefited by his example.

DEATH OF LUTHER.

"On the 17th of February he grew so ill, that his friends requested him not to go out. In the evening he spoke much of his approaching death. Some one asked him if he thought we should know one another in the future world; he replied with energy, 'I truly believe so.' When he entered his chamber with his friends and sons, he remained a long time at prayer. Afterwards he said to the physician who arrived, 'I am very weak and my sufferings increase.'"

They gave him drops and tried to restore heat by friction. He spoke affectionately to Count Albert, who was near him, and said, "I will lie down and try to sleep a half an hour. I think I shall feel relieved." He composed himself, soon fell asleep, and did not awake for an hour and a half. When he opened his eyes he said, "Are you all sitting here? Why do you not go to your repose?" It was eleven at night. He then began to pray most fervently in Latin—"In manus tuas commendo spiritum meum, Domine, Deus, veritas, (into thy hands I commend my spirit, Lord God of righteousness.) Pray, all of you, my friends, that the reign of our Lord may be extended, for the Council of Trent and the Pope are full of threatenings." Again he closed his eyes and slept a short time; when he awoke he requested to rise, and went to the window and looked out upon the winter landscape—the clear heavens—the shining stars—the light of the pale moon, glittering on the frosty hill-tops. "My dear Jonas," said he "I was born in Eisleben, and here, I believe I shall rest." He then prayed most devoutly. There was an evident change in his countenance, which induced his friend to summon the physicians. Count and Countess Albert, also hastened to his room. He turned to them, and said, "Beloved friends, I die here." He begged them all to bear testimony, that he died in the faith he had taught. His prayers continued fervent, till suddenly his eyes closed; clasping his hands together, and without a struggle, he breathed his last.

SLANDER.

"Against Slander there is no defence, Hell cannot boast so foul a fiend." Nor man deplore so fell a foe. It stabs with a word—with a nod—with a shrug—with a look—with a smile. It is the pestilence walking in darkness, spreading contagion far and wide, and which the most wary traveller cannot avoid. It is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wound is incurable; it is the mortal sting of the deadly adder. Murder is its employment; innocence its prey; and ruin its spoil.

KEEP THY HEART.—Christian, thou knowest thou carriest gunpowder about thee—desire those that carry fire, to keep at a distance from thee; it is a dangerous crisis when a proud heart meets with flattering lips. Take away the fire, (said a holy divine of Germany when his friend commended him upon his death-bed,) for I have yet combustible matter about me. Faithful, reasonable, discreet reproofs are much more safe to us, and advantageous to our mortifying work; but alas! how few have the boldness or the wisdom duly to administer them. It is said of Alexander, that he bade a philosopher (who had been long with him) to be gone; for, said he, so long hast thou been with me, and never reproved me; which must needs be thy fault; for either thou sawest nothing in me worthy of reproof, which argues thy ignorance, or else thou durst not reprove me, which argues thy unfaithfulness.—Flavel.

RESISTING CONSCIENCE.—To go on in a course of defection, when an enlightened conscience is stirring and looking you in the face, and crying within you that you are going in an evil way, is a step to the sin against the Holy Ghost. When the truth is come to your hand, hold it fast; go not again to make a search and new inquiry for truth. It is easy to cast your light into prison, and detain God's truth in unrighteousness, but that prisoner will break ward, to your incomparable torture.—Rutherford.

NOTICE.

THE co-partnership heretofore existing between the subscribers in the Bookselling and Publishing business, under the name and firm of Canfield & Robins, is, by mutual consent, dissolved; said dissolution to take effect from and after the first day of February, 1839. All notes and accounts due the said firm are to be paid to G. Robins, Jr., and all demands against said firm to be paid by said Robins.

P. CANFIELD,
G. ROBINS, JR.

Hartford, Aug. 24, 1839.

G. Robins, Jr., having purchased of P. Canfield all his right in the Book Stock, Stereotype Plates, and Copy rights of the late firm of Canfield & Robins, will continue the business of Bookselling and Publishing, as heretofore, and respectfully solicits a continuance of the public patronage. G. R. Jr., would also request the attention of Teachers, School Committees, and others, to a series of valuable SCHOOL BOOKS, which he publishes, and which he flatters himself cannot fail of meeting their approbation; among which are:

THE READER'S GUIDE, for High Schools and Academies, by John Hall, Esq., Principal of Ellington High School.

THE READER'S MANUAL, for Common Schools, and the PRIMARY READER, for the younger classes in Common Schools, by the same author.

A PRACTICAL SYSTEM OF ARITHMETIC, by J. Olmsted, Esq. New edition, revised, improved, and stereotyped.

AN INTRODUCTION TO THE STUDY OF GEOGRAPHY, for children, with 8 maps from steel, and more than 70 engravings.

YOUTH'S MANUAL OF THE CONSTITUTION OF THE U. STATES, with Questions; adapted to the use of Schools.

MARSHALL'S SYSTEM OF PENMANSHIP; Nos. 1, 2, 3 and 4, with copies attached.

MARSHALL'S SYSTEM OF BOOK-KEEPING, by single entry.

A full assortment of School, Classical, Theological and Miscellaneous Books, which he will sell on the most accommodating terms.

*Merchants, School Teachers, and Library Companies, supplied at the lowest rates.

G. ROBINS, JR., 180 Main street.

Hartford, Sept. 9, 1839.

6w25

A. F. HASTINGS,

Having been receiving New Goods for the last four weeks, is now prepared to offer a full assortment of good goods, on as fair terms as any other concern;—among those lately opened are

MERINOES in French, German, and English, of all colors; Mouseline de Laines, a large assortment from 37½ cts. to \$1.00 per yard; Plain and Figured Bombazines and Alpines, with many other new styles of Worsteds Goods.

CALICOES in French and English of entire new patterns; Black and dark blue grounds do. with chintz figures; Mourning and second mourning do.; 1 case American Prints of fine and heavy cloths, and fast colors, at 1s; 1 do. at 1¼ c; 1 do. at 10 c;—Furniture Calicoes; Gothic Chintz; Drapery Muslins, &c. for window shades.

SILKS in splendid jet and blue black, Gros de Swiss, Gros de Rhine, and Gros de Royal, &c.; plain and figured colored Repe and Gros de Alpines; plaid and stripes; colored Satins; wide black Silks of high lustre at 50 c; Sinchews and other Apron Silks.

FLANNELS in white and colored of all qualities, some that will be warranted not to shrink in washing; Bleached and unbleached Canton Flannels.

Marseilles Quilts; Colored Table and Piano Forte Covers; Damask Table Cloths and Napkins; Damask and Russia Diapers.

Gloves and Hosiery; Swiss and Book Muslins; Plain, plaid, and satin striped Cambrics, Lace Goods; new Shawls and Handkerchiefs, some splendid embroidered Thibet ones; Mouslin de Laine and Satin Scarfs, &c.

Domestic Goods; Tickings; bleached and unbleached Cottons; 5-4 Waltham, Hamilton, and Phoenix Sheetings; Cotton Yarn; Batting; Wicking and Wadding.

Also, in the Cloth department, A full assortment BROADCLOTHS, consisting of black, blue, green, brown, olive, mix'd, &c., worth from \$2 to \$6 per yard—bought at auction, and will be offered at great bargains.

Cassimeres and Satinets, in plain and fancy, a great variety.

Pilot and beaver Cloths for overcoats of all qualities; Green Baize, &c. &c.

WANTED.

3000 yards Homestead Flannel; 2000 pairs long and short Stockings; 2000 runs Woolen Yarn; Mittens, &c., in exchange for goods at cash prices.

No. 219 Main-street.

Hartford, Sept. 20, 1839.

3w27

New Fall Goods.

JOHN OLMSTED & Co. will open in all this and coming weeks their full and complete stock of DRY GOODS, CARPETINGS AND FURNITURE GOODS; have received this day very rich French Prints and Mouseline de Laines, in entire new fall designs; black and colored, figured and plain Silks, some of which are of very superb quality; a complete assortment of Merino Goods; Bombazines and Shawls; also, will open early next week in their cloth room, the best assortment of Cloths, Cassimeres, Satinets, Vestings, Pilot and Beaver Cloths and other winter fabrics that they have ever offered. Customers wishing to purchase Goods of superior quality and at fair prices are respectfully invited to examine their stock.

Hartford, Aug. 1, 1839.

tf20

W. S. CRANE,

DENTIST.

Exchange Buildings, North of State House.

REFERENCES.—Messrs. E. & J. Parmleys, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryant, New York.

March 31st, 1838.

tf2

BLANKS.

STAFF and Warrant Officers Blanks, and Military

Executions kept constantly for sale

GURDON ROBINS, JR.

180 Main-Street.

Hartford, Aug. 23, 1839.

8w24

WANTED,

50,000 Sheep and Lamb skins in exchange for cash, at No. 24 Elm street, 40 rods west Stone Bridge, Hartford.

Hartford, July 4, 1839.

3m16

WATERMAN & ARNOLD.

FOR SALE.

THE CONVERT'S GUIDE to the First Principles of Evangelical Truth, sustained by the united testimony of our Lord Jesus Christ, the holy Apostles, and many Pedobaptist Divines, and others. Compiled by I. RORER, Pastor of the Baptist Church, New Haven, Conn.

GURDON ROBINS, JR.

August 20, 1839.

24

Notice.

THE Court of Probate for the district of Berlin, has appointed the 12th day of October next, at the Probate office in said Berlin, at 1 o'clock, for the appointment of Commissioners on the estate of Riley T. Finch, late of said Berlin deceased, represented insolvent; all persons interested in said estate will then appear, (if they see cause,) to be heard relative to said appointment.

Dated at Berlin the 23d of Sept. 1839.

E. A. PARKER, Administrator.

THE FAMILY VISITER.

EDITED BY THEODORE DWIGHT, JR.

AT \$2 50 PER ANNUM, IN ADVANCE.

Subscriptions received at the Office of the Baptist Advocate, No. 122 Nassau-street, N. Y.

THIS is a New Publication, commenced in January last, partly on the plan of the English Penny Magazine, and is issued in Monthly parts, of forty quarto pages each. Every number contains, at least, from twenty to twenty-five Engravings, of an expensive character, costing from \$5.00 to \$25.00 each—printed on fine paper, and with the greatest neatness. It will make at the end of each year, a volume of 464 quarto pages; and considering the costly character of the work, its expensive embellishments, and the labored research constantly necessary to give variety, interesting and lasting value to its pages, is one of the cheapest, and most useful publications ever issued in this or any other country.

This paper is intended to furnish, at a cheap rate, a variety of pleasing and instructive matter, for persons of different classes and ages, particularly in those departments of knowledge which are of most general interest and concern, and are best calculated to enlarge the mind, gratify and elevate the taste, direct to the useful occupation of time, and improve the character. Every thing of an opposite tendency will be carefully excluded.

The contents of each number will be ranged under different heads, like the following: Useful Arts, Curiosities, Natural History, Science, Literature, Literary Associations, Juvenile Instruction, News, Travels, Antiquities, Poetry, Music, &c. The recent multiplication of various publications, particularly of cheap newspapers, of a bad moral tendency, has justly alarmed the friends of virtue, good order and the law: for it is evident that their influence must be extensive in proportion to their circulation; and this is known to be unfortunately great. Too often it is the fact, that even good men who perceive something of their evil tendency, lend their countenance to them not only by purchasing and reading them, but even by admitting them into their families. The excuse has often been made that they are convenient and cheap, and that such publications as they would appear are scarce, or high priced.

It is the great object of the Family Visitor to supply the want complained of; and all the matter it contains, whether original or selected, is designed to attract, instruct and improve. The paper is white, the type clear, and the execution particularly attended to by one of the proprietors, who is a skilful printer. The size is large, each number containing eight pages quarto; and being wholly occupied with reading matter, to the exclusion of advertisements, affords an unusually cheap, pleasing, and instructive Family periodical.

It was established not without much reflection and preparation, with a view that it should obtain a circulation and a standing in this country, like that which the Penny Magazine has in England; and it may be here observed that while it contains the same number of pages as that work, they are much larger, the typographical execution is carefully attended to, and its contents are especially designed for American readers.

NOTICES OF THE PRESS.

This is the title of a monthly periodical, the plan of which strikes us as excellent, and which is conducted with good judgment and ability. It is in quarto form, each number containing forty pages. The articles are part original and part selected; and they are accompanied by numerous illustrative engravings on wood. These engravings form a prominent and valuable feature of the work. The number now before us contains no less than 29, and they are remarkably well executed.—Boston Courier.

The Family Visitor is the title of a new periodical published monthly in New York, at the moderate price of two dollars and fifty cents per annum, and edited by Theodore Dwight, Jr. Its design, that of uniting articles of general interest to children as well as grown persons, with useful information. It is illustrated by very fair wood cuts; some of which, showing the different varieties of the mulberry, must be valuable; and the typographical execution is better than usual in such works.—Globe.

This work is full of the most valuable and interesting information, arranged under different heads, and illustrated with numerous cuts. The selections are made with superior taste, and discover great industry and tact on the part of the editors. It is somewhat on the plan of the English Penny Magazine, and while much that is heavy and dull in these works is excluded from this, it abounds in more that will please and instruct the general reader.

This work is published on such terms as to make it a cheap and desirable family paper.—Chenango Telegraph.

We have received the first monthly number (for January) of this publication. It is got up somewhat in imitation of the English Penny Magazine, containing the same number of pages, though of a much larger size, and executed altogether in a finer style. It is embellished with numerous engravings of a superior order to those generally found in works of this kind. Every thing of a demoralizing tendency is carefully excluded, while all the matter it contains is designed to improve as well as entertain. The present number is neatly covered with colored paper, and contains much that is pleasing, instructive, and ornamental. We think it cannot fail to prove an agreeable visitor to the family circle. It will make at the end of each year a volume of 464 quarto pages, and considering its beauty and interest, it is certainly one of the cheapest publications to be met with. The price is \$2 50 a year, if paid in advance.—Connecticut Courant.

This publication can be as safely recommended to the good opinion and encouragement of the public, as any that we know of, and if each family would furnish itself with the numbers as they appear, at the end of a year or two it would find itself in possession of a "Library of useful and entertaining knowledge" that will be of great value—and such an one as no family should be without.—N. Y. Gazette.

We have received the second monthly number of "The Family Visitor." It contains a great variety of entertaining and instructive matter, and fully equals the former number in general interest. It is executed with great taste and neatness, and is certainly deserving of patronage.—Patriot & Democrat.

The Family Visitor is a periodical of unusual merit in its style of typography is very neat, richly embellished, and its contents interesting and instructive.—Boston Morning Post.

A splendid monthly Magazine of the quarto size, elegantly printed and richly embellished with appropriate cuts, of which the first four numbers, making one monthly part, stitched and covered, have been shown us. This work we think bids fair to be a valuable addition to our periodical literature.—Christian Advocate and Journal.

We have received the monthly number of this publication for February, which fully sustains the high character of the work, by the interest and variety of its matter, and the beauty of its pictorial illustration.

Congregationalist.

We are highly pleased in the perusal of the contents of this number, and doubt not of its future usefulness. The work is beautifully embellished with a variety of cuts, and its mechanical appearance is superb. The publisher seems to have anticipated the views and wishes of a numerous class of the reading community, and the happy adaptation of the work eminently accords therewith.—Frontier Journal.

A single volume will constitute a cyclopaedia of useful knowledge.—Boston Times.

SIXTEEN DOLLARS, remitted free of postage, by any one individual, will procure a set of the CHRISTIAN LIBRARY, together with the BAPTIST ADVOCATE and FAMILY VISITER, for one year; or \$5.00 for the two last publications.

It is necessary here to state, that no orders for any of the publications issued from the "Baptist Book Room," will be attended to, unless they are accompanied by the necessary remittances. Our terms, in all cases, will be PAYMENT IN ADVANCE.

AN IMPROVED SYSTEM OF

ARITHMETIC,

FOR THE USE OF SCHOOLS AND ACADEMIES.
BY J. OLNEY, A. M.

THIS work, greatly enlarged, improved, and stereotyped, has just been published by Canfield & Robins, and is for sale by the Publishers and the Trade, in Boston, New York and Philadelphia, and Booksellers generally. The following are among the recommendations of this work, recently received.

"STONINGTON, July 14, 1839.
This is to certify, that I have examined Olney's Arithmetic, and consider it better calculated to facilitate the progress of scholars in this branch, than any other work I have seen; and shall introduce it into my school as soon as practicable. The improvements in this work are numerous and important. I can therefore cheerfully recommend it to the attention of Teachers, and all who feel an interest in the improvement of our Schools."

B. F. HEDDEN,
Teacher of the Public School, Mystic Bridge,
Stonington, Conn.

"PORTERSVILLE, July 17, 1839.
Having partially examined Olney's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into the School under my charge as soon as practicable; and would cheerfully recommend it to Teachers and others engaged in promoting education."

DUDLEY A. AVERY,
Teacher of the Public School, Portersville, Conn.

"STONINGTON, July 16, 1839.
This may certify that I have examined a system of Arithmetic by J. Olney, A. M., and consider it superior to any similar work that I have seen. It embraces many improvements, among which is a new method of extracting Roots, which saves an abundance of labor, both of teacher and scholar. It is my intention to introduce it into the school at the earliest opportunity; and I can cheerfully recommend it to the attention of others."

LATHROP W. WHEELER,
Principal of Select School, Stonington Borough, Ct.

"STONINGTON, July 16, 1839.
Having recently had opportunity to examine a system of Arithmetic by J. Olney, I am pleased to say that I can accord to it my unqualified approbation. It possesses many and decided improvements over those already in use; as it contains some things entirely new, and simplifies and abridges some rules which have been both tedious and perplexing. It is just such a work as is needed in our Schools, and will be found an invaluable acquisition to our primary books. I have had occasion to instruct in almost all the systems now used, and think this should, as I hope it speedily will, take the place of them all."

EBENEZER DENISON, Jr.

From Dr. D. S. Hart, an eminent Mathematician.

"NEW LONDON, July 19, 1839.
I have had opportunity but for a cursory examination of Olney's 'Improved System of Arithmetic,' yet feel prepared to express a decidedly favorable opinion of its merits. Among many excellencies which it has in common with other similar treatises of deserved reputation, are some peculiar to itself, such as the clear analysis from which is deduced the rule of operation in the solution of problems, the demonstration of the ground rules, &c., which entitle it to the very favorable consideration and patronage of the judicious public."

J. E. WOODWORTH,
Teacher of New London Grammar School.

"NEW LONDON, July 19, 1839.
From a partial examination of Olney's System of Arithmetic, I think it admirably adapted to the capacities of children and youth, and the plan of the arrangement is, I think, calculated to supercede the necessity of smaller manuals, as well as other Arithmetics in our public schools. I design to introduce it as fast as opportunity may permit."

SANFORD B. SMITH,
Teacher of New London Public School.

GURDON ROBINS, JR.

HARTFORD

Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry, Job Allen,
S. H. Huntington, George Putnam,
H. Huntington, Jr., Junius S. Morgan,
Albert Day, Ezra White, Jr.,
John D. Russ, ELIPHALET TERRY, Pres't.

JAMES G. BOLLES, Sec'y.

March 23, 1838.

AETNA